1: Kelly E-5 (1930) 1934 Northern Paiute
Surprise Valley

FISHING

Fish were of slight importance to the Paviotso of this region who fished almost exclusively in early spring when the snow was melting and before roots were ready to be gathered. 226a

It is surprisingly difficult to identify the native names for even the commonest fish. It is certain, however, that a'gai served as a generic word for fish and was applied also to salmon procured in trade.[51] Two informants[52] gave a'gai as trout. Pakwi', which Dr. de Angulo[53] regards as trout, was identified as minnow by Susie Archie. According to Joshua, pakwi' was "small like a sardine" and was found principally in Warner valley. It may be what is known locally as a chub. A fish a little larger was called sigu'pakwi and was found in creeks running through open country, especially near Beatty and Burns and across from Adel.

Ha'wa'gu and tütsi'pakwi (tütsi', scales?) were both translated as sucker. They were found in small streams in Warner, especially around Adel. Mu'su'hi-a'gai (mu'su'hi, whisker) and doda'na were given as names for catfish. They were known from the Achomawi country near Alturas.

Fish were never taken in nets[54] or by means of poison,[55] but this is not surprising in view of the fact that local fishing was done entirely in small creeks. There were no fish in Lake Annie[56] nor the Surprise valley lakes, and, although fish were caught in creeks tributary to Cowhead and Goose lakes, no effort was made to fish in the lakes themselves.

Fish were scooped from creeks by means of a twined tray or a handled basket. Inasmuch as these were not distinguished by name from the regular open twined tray or the seed beater, it is probable that they were not made especially for fishing. The true fish trap

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[51] SW:DC gave zia'nasi as an alternative word for salmon. Kroeber's data (Shoshonean Dialects, 96) show pakwi to be the generic term for fish among the Pueblo and Plateau Shoshoneans, save for two groups, the Walker Lake Paviotso and the eastern Oregon Wihinasht. Of these two, the former has both akai and pakwi, the latter, axai alone. The Surprise Valley Paiute seem to apply a'gai to fish in general, pakwi more specifically to small fish.

[52] JB, SW:DC.

[53] P. 330.

[54] "They used nets at Nixon (Nevada) because they had big rivers there" (DB).

[55] In a Pyramid Lake tale Wolf catches fish by putting grass in the water. Lowie, ST, 215.

[56] It has been stocked in recent years.

2: Lowie E-5 (no date) 1924 NR13 Northern Paiute NR13

The construction of willow weirs in the vicinity of the Great Salt Lake was noted by Stansbury[1] and this custom was also described by one of my Uintah informants. The Ute, he said, would stand in the water, catch the fish by the tail as it entered the fence and move their hands up to its head. It would struggle and sometimes make its escape, otherwise they hit it on the head with a stick and killed it. Sometimes the fish were thrown out by men to the women, who would split them in two, remove the bones, and hang the fish up on a frame for drying. The dried fish were stored in caches and eaten in the fall. Fish were also cut into pieces and boiled in earthen vessels. They were shot with barbed arrows, the hunters at times pursuing them on grass rafts. An Indian of the White River band said that though this was a Uintah custom, no such rafts were used by the White River people.

The Paviotso fished extensively, catching mountain trout in Pyramid and Muddy Lakes, and other species in other localities such as the Humboldt River, which were dried for winter use.[2]

Wilson repeatedly refers to fishing by the Shoshoni and specifically mentions trout and salmon. He describes women and children fishing through the ice of Jefferson River and tells how he himself would angle with a line made from horse-tail hair.[3]

Vegetable Food.

Agriculture was wholly lacking among the Plateau Shoshoneans, excepting only the Paiute; and even in this tribe it was confined to the Shivwits and Kaibab bands. The Moapa distinctly denied having raised corn before the coming of the whites. From the Shivwits the following brief account was obtained. The Indians planted both corn (*haiwü'ʁ'*) and squashes (*párañárō*) before white contact. Irrigation was employed. Ditches were dug with an implement called *passdü'ᵘ*, which was shaped with a sharp rock. Along the Colorado River driftwood furnished the material, elsewhere a species of willow or the mesquite. The ground was watered from the spring before planting the seeds. When the water had not quite dried up, the men dug holes with a sharp-pointed stick (*aγō'ʦ*), while the women inserted the seeds. The earth was removed and later heaped up with the hands. When the plants came up, a second irrigation was customary. One corncob was used to shell another, and the seeds were ground on a metate (*maʁ*).

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[1] Stansbury, 148.
[2] Hopkins, 11, 15, 76.
[3] Wilson, 20, 33, 62, 63.

2: Lowie E-5 (no date) 1924 NR13 Northern Paiute NR13

•226 796 In May, when the *kuyúi* fish came up, the Pyramid Lake Paviotso celebrated the *kuyúi—nō'qa*, for which there was also a special master of ceremonies. There was no structure for this any more than for the other Paviotso dances. "In five days," the conductor would say, "get ready." Then the people got ready, moved toward the appointed site and erected their wikiups there. They only danced in the night-time and for five nights. Men and women joined in a circle, the sexes alternating except in so far as young men having no female partner were ranged beside one another. The dancers interlocked fingers. There was no instrument, but one man sang. Meager as are these notes they suffice to suggest a connection with the Lemhi *nûakin*, which was also a spring festival held partly to ensure a plentiful supply of fish.

535 In the *tosú nō'qa* men and women went round fast, jumping up. This was the beginning of the dance and was enjoyed by the young people. Another name was *ahî nō'qa*, Love dance.

The *hî'nōqa*^{wa} was described as more popular among the Walker River Paviotso and said to have come from Esmeralda County. Nowadays a nickel or a dime is given to some of the Indians to make them dance; formerly the presents consisted of fish or beads. The men pull off all their clothes, but their breechclouts. They did not hold one another's hands but went round like turkeys and would assume a squatting posture. There are only about ten men in the performance; sometimes about three women joined, these receiving gifts from members of their sex. At Fallon I was told that six men dance without clothes, stamping their feet, and receive a quarter from all the spectators. Three women back of the men merely shuffle their feet. This was said to be a dance of the Bannock (Kutcútiqa, Buffalo-eaters), though coming directly from Indians south of Walker River. I got the impression that this might be a form of the Grass dance.

The only other dances mentioned at Pyramid Lake were the *nōgába*, Circle dance, and a modern war dance the *panák'iniq*, said to have been taught by Blackfoot visitors. The notched stick (*nå+idanàq*) so prominent in the antelope hunt was said not to be used for any of the dances.

At these dances men sometimes got fighting about a woman, then the strong men of the tribe got together and pulled the combatants apart.

At Fallon I heard of a "squaw dance" that was generally kept up for five days, sometimes longer.

[796] Sarah Hopkins describes a "festival of flowers" celebrated in the spring. The girls named for flowers would go to see whether their floral namesakes were in bloom and talk about them at home, saying, "Oh,

ANTHROPOLOGICAL RECORDS

	To	Kl	Kk	Kn	Yo	Yo	Pa	Wa	At	Sa	Yg	Wd	Kl	Ak
218. Brush	–	+	–	–	–	+	+	+	–	+	+	+	+	+
219. Feather	–	+	–	–	–	+	+	–	–	–	+	+	+	+
220. Basket	–	+	+	+	+	–	+	+	+	+	+	+	–	+
220a. Anything	+	+	+	+	+	+	+	–	–	+	+	+	–	+
221. Rodents flooded out	–	+	+	+	+	+	–	+	+	+	+	+	+	+
222. Flares for fowl	–	–	–	+	+	–	+	–	–	–	–	+	–	–
Eagle (and Other) Catching														
223. Aeries owned, individually	+	+	+	+	+	+	+	+	+	+	–	+	+	+
224. Young taken from nest	+	+	+	+	+	+	+	+	+	+	+	+	+	+
225. Frightened off nest, caught	+	–	–	–	–	+	+	–	+	–	+	+	+	–
226. Hunter climbs to the nest	–	+	+	+	+	+	+	+	+	+	+	+	+	+
227. On rope	–	+	+	–	–	–	+	+	+	–	+	+	+	–
228. On net	–	–	+	–	–	–	+	–	+	–	–	–	–	–
229. Carries cage	–	+	+	–	–	–	+	–	–	+	–	+	+	–
230. Seizes by hand	+	+	+	+	+	+	+	+	+	+	+	+	+	+
230a. Eaglet held down with stick to protect hand	+	–	–	–	–	–	+	–	–	–	–	–	–	–
236. Feathers taken, then eagle released	+	+	+	+	+	+	+	–	+	+	+	+	+	+
237. Rearing of eagle	–	+	+	+	+	+	+	–	+	+	+	+	+	+
238. Nest in tree	–	–	–	–	–	–	–	–	–	–	–	+	–	–
239. Bird tied up	–	–	–	–	–	–	–	–	+	+	+	+	+	+
240. Caged	–	+	+	+	+	+	+	+	–	+	–	–	–	–
241. Eagle-catching power from dream	–	–	–	+	–	–	–	–	–	+	–	–	–	–
242. Eagle caught for feathers	+	+	+	+	+	+	+	+	+	+	+	+	+	+
243. Tail feathers	+	+	+	+	+	+	+	+	+	+	+	+	+	+
244. Wing feathers	–	+	+	–	–	–	–	+	–	+	+	+	+	+
244a. Down	+	+	+	+	+	+	+	+	+	+	+	+	+	+
245. For trade only	–	–	–	–	–	–	–	–	–	–	–	–	–	–
248. Rearing other birds	–	–	–	+	–	–	–	–	–	–	+	–	–	–
246. Chiefly dove	–	–	–	+	–	–	–	–	–	–	–	–	–	–
249. Young taken from nest	–	–	–	+	–	–	–	–	–	–	–	–	–	–
250. Bird kept in cage	–	–	–	+	–	–	–	–	–	–	–	–	–	–
251. Twined willow cage, pointed top	–	–	–	+	–	–	–	–	–	–	–	–	–	–
Fishing														
252a. Trout caught in own territory	–	+	+	+	+	–	+	+	+	+	+	+	+	+
252b. Obtained in neighboring area	–	+	+	+	+	–	–	–	–	–	–	–	–	–
252c. Kuyui caught in own territory	–	+	+	–	–	–	–	–	–	–	–	–	–	–
252d. Obtained in neighboring area	+	–	–	+	+	–	–	–	–	–	–	–	+	–
252e. Suckers caught in own territory	–	+	+	+	+	–	+	+	+	+	+	+	+	+
252f. Obtained in neighboring area	+	–	–	+	+	–	–	–	–	–	–	–	–	–
252g. Minnows caught in own territory	–	+	+	+	+	+	+	+	+	+	+	+	+	+
252h. Obtained in neighboring area	+	–	–	+	+	–	–	–	–	–	–	+	–	–
252i. Salmon caught in own territory	–	–	–	–	–	–	–	–	–	–	–	–	–	–
252j. Obtained in neighboring area	–	–	–	–	–	–	–	–	–	–	+	+	–	–
255. Fish nets	+	+	+	+	+	–	+	+	+	+	+	+	+	+
256. Special form	+	+	+	+	+	–	+	+	–	+	+	+	+	+
257. Rabbit net used	–	–	–	–	–	–	–	–	–	+	–	–	–	–
258. Wading in stream	–	–	+	–	–	–	–	–	+	+	–	–	–	–
258a. Ice pick	–	–	–	+	–	–	–	–	–	+	–	–	–	–
259. Net used through ice	–	+	+	+	+	+	+	–	+	+	+	+	+	+
259a. Communal fishing	–	–	–	+	–	–	–	–	–	+	–	–	–	–
260. Weir	+	+	–	+	+	+	+	+	+	+	+	+	+	+
261. Rock dam	–	–	–	+	–	–	–	–	+	+	+	+	+	+
262. Platform built over river	+	–	+	–	+	–	–	–	–	–	–	+	–	–
263. Basket for taking fish	+	+	+	+	+	+	+	+	+	+	+	+	+	+
264. Conical carrying type	–	–	+	–	–	–	+	+	+	+	–	–	–	–
265. Special elongated type	+	+	+	–	+	–	+	+	+	+	+	+	+	+

[p. 370]

Washo NT20
Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	To	Kl	Kl2	Kn	To	To	Pa	Wa	At	Sa	Tg	Wd	Kl	AE
266. In weir	+	+	+	–	+	+	+	+	+	+	+	+	+	+
267. In dam	–	–	–	–	–	–	–	+	–	–	–	+	+	+
268. Supported by sticks	+	+	+	+	–	–	+	+	+	+	+	+	+	+
269. Held in hand	–	–	–	+	+	+	–	+	–	–	–	–	–	+
270. Fish driven with willow bundles	–	+	–	+	+	–	+	+	+	+	+	+	+	–
271. Hand-catch in shallow water	–	+	+	+	+	+	+	+	+	+	+	+	+	–
272. Harpoon	+	+	+	–	+	+	+	+	–	+	+	+	+	+
273. Spear	–	–	–	+	–	–	+	–	–	–	–	+	–	+
274. 1 prong	–	–	–	–	–	–	+	–	–	–	+	–	+	+
275. 2 prongs	–	–	–	–	–	+	–	–	–	–	+	–	–	+
276. Fish arrow, 1 prong	–	–	–	–	–	–	–	–	–	+	+	+	+	+
276a. Fish arrow, 2 prongs	–	–	–	–	–	–	–	–	–	–	–	–	–	+
277. Night fishing	+	+	+	+	–	–	–	+	–	+	+	+	+	–
278. Torch or fire	–	–	–	–	–	–	–	+	–	–	+	+	+	–
279. Moonlight	+	+	+	–	+	–	–	+	–	+	+	+	+	–
279a. Stream bottom prepared with white rocks	–	+	+	+	+	–	–	–	–	–	–	–	–	+
280. Hook: gorget (straight, bipointed)	+	+	–	+	+	+	+	–	+	+	–	+	–	+
280a. Angle	–	–	–	+	–	–	–	+	–	–	–	–	–	+
281. Of bone	+	+	+	+	+	+	+	+	+	+	–	–	–	–
281a. Of bone and wood	–	–	–	+	–	–	–	–	–	–	–	–	–	–
282. 1 barb at angle	–	–	–	–	–	–	–	+	–	–	–	–	–	–
284. Line attached	+	+	+	+	+	+	+	+	+	+	–	+	–	+
285. Pole	–	–	–	–	–	–	+	–	+	+	–	–	–	+
286. Bait: angleworm	+	+	–	–	–	–	–	–	–	–	–	–	–	–
287. Grasshopper	–	+	+	–	–	–	+	+	+	+	–	–	–	+
288. Salmon egg	–	+	–	–	–	–	–	–	–	–	–	+	–	–
288a. Minnow	–	+	+	–	–	–	–	+	+	+	–	+	–	–
289. Grub	+	+	+	+	+	+	+	+	+	+	–	+	–	–
290. Bait bag, buckskin	+	–	–	–	+	+	–	–	+	–	–	–	–	–
290a. Bait basket	–	–	+	–	–	–	+	+	–	–	–	–	–	–
291. Fly hook	–	–	–	–	–	–	–	–	–	–	–	+	–	–
292. Sinker	+	+	+	–	+	+	–	+	+	–	–	+	–	–
293. Poison (tóxa used) placed in stream	–	–	–	–	–	–	–	–	+	+	+	+	–	+
293a. Fish poisoned by "smoking"	–	+	+	–	–	–	–	–	–	–	–	+	–	–
294. Stream dammed	–	–	–	–	–	–	–	–	–	–	–	+	–	–
295. Creek diverted	–	–	+	–	–	–	+	+	+	+	+	+	+	–
296. Fish killed by striking	+	+	+	+	+	+	+	+	+	+	+	+	+	–
Animals Eaten														
297. Dog (sorobuku) eaten	–	–	–	–	–	–	–	–	+	–	–	–	–	–
297a. Mink (pai'una) eaten	–	–	–	+	–	–	+	–	–	–	–	+	–	–
297b. Mole (teôdzi' mnôeôva) eaten	–	–	–	+	–	–	–	–	–	–	–	–	–	–
297c. Porcupine (tsa'kwuda or mêhî) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297d. Jack rabbit (kmô) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297e. White rabbit (tohakmô) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297f. Cottontail rabbit (tsvôê) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297g. Pocket gopher (umgatsiva) eaten	–	–	–	–	–	+	–	–	+	+	+	+	–	+
297h. Kangaroo rat (intsi) eaten	+	+	+	+	–	–	–	–	+	+	+	+	–	–
297i. Mouse (field) (pongatsi) eaten	+	+	+	+	+	+	+	–	+	+	+	+	+	–
297j. Muskrat (pamoê) eaten	–	–	–	–	–	–	–	–	+	+	+	+	+	+
297k. Wood rat (tôka'wa) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297kk. Woodchuck (kidû) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297m. Squirrel (ikwô) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297n. Ground squirrel (kôbô or kûpa) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297o. Chipmunk (woda'a) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297p. Weasel (pavisi) eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	–
297q. Skunk (pavî) eaten	–	–	–	–	–	–	–	–	–	–	–	–	+	–
297r. Bat (biya'hana) eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	–
297s. Elk (patu'kuia) eaten	+	–	–	–	–	–	–	–	–	–	+	+	+	–
297t. Raccoon (patakai) eaten	+	–	–	–	–	–	–	–	+	+	+	+	+	+

NWA 226 227

NWA 136 262

[p.371]

223 then were picked up. Even in bands where net present, it was not always used.

197. Ki: + (Kelly, 89): antelope disguise worn while hunting fowl in order to approach game.

200. Ki: + (Kelly, 89): "dancing" sage hens were approached by hunter wearing antelope disguise.

Miscellaneous

224 201. Owens Valley: - (Steward, 255).

203. Wd: - (SC).

204. Wd: - (SC).

209. Owens Valley: + (Steward, 255).

210. To: Entrance to hole was closed with brush so that the jack rabbit could not dash out when smoked. He would try to work through the brush, but would be suffocated.

217. Ts: Hawk wing called tüso'öp°.

[177] 221. To: Denied by LP, who said flooding out of rodents learned from white people. Wd: (SC).

222. To: - (LP).

Eagle and Other Catching

223 223. Ts: Aeries owned by individual families and descended from father to son. Usually there were plenty of eagles. There was no idea of communal ownership.

225. At: A dry rattling hide was tied to a rope, lowered into an eagle nest, and moved around to frighten the young unprotected birds. The young eagles tried to fly away but were captured when they fell to the ground.

231 229. Tg, Ki: The young eagles, as with babies, were tied in a cradle. They were tied thus wherever they were moved.

240. Owens Valley: + (Steward, 257): eagles "raised in small wickiups."

223 242. Owens Valley: + (Steward, 257).

244. Ts: Wing feathers were taken only when old eagles, which could not fly as a result of gorging too much rabbit meat, were discovered and killed.

244a. Owens Valley: + (Steward, 257).

231 248. Ku: A small bird called scalp bird (tsonomö) was sometimes kept in a cage. It was not the mockingbird (toga sugu), which the Shoshone kept. Tg: Hawks were caught when young and tamed so that they stayed uncaged around camp.

Fishing

● 226 [134] 252a. Loud (156) mentions two genera of trout for area we are considering: mountain trout (Coregonus williamsoni) and big Pyramid trout (Salmo henshawi). To, Tö: Trout were [133] caught by Toe in both Walker and Pyramid lakes. These lakes are slightly brackish from mineral springs in them as well as from evaporation.

[P.424 (B)]

226 Both lakes are extremely deep and have rather
[133] large rivers emptying into them, so that they are
not too salty for fish. Pyramid Lake claims the
[136] honor of supplying the world's largest trout;
specimens have been caught weighing more than
20 pounds. "Pyramid lake is just reaching a de-
gree of salinity sufficient to prevent human con-
sumption." Pyramid Lake was a third more saline
than Walker Lake in 1882 (Loud, 157). Kl: The
[825] Kuyui had the best fishing area in Nevada. Trout
were designated by seasonal names: spring trout
(tama arai), summer trout (tatsa arai), fall
trout (uva arai), winter trout (tomo arai). It
is to be doubted that these represent different
varieties. Arai is sometimes generic term for
fish. Ki: Trout caught only in Goose Lake and
its tributaries.

[136] 252c. "Kuyui, black-skinned fish of Pyramid
lake .... Chamistes cujus" (Loud, 157). Kl: The
kuyui is a large sucker-like fish, often weighing
more than 15 pounds, which is only caught in the
spring and early summer when it enters the
streams to spawn. The kuyui (pronounced by lo-
cal white people kwee-wee) occurred only in Pyra-
mid and Winnemucca lakes and the streams flowing
251 into them, especially the Truckee River. Great
quantities of this fish were dried each spring.
The meat was stripped from the backbone so that
from each fish two almost boneless pieces were
prepared. Only about 4 pounds of meat were ob-
tained from a 15-pound fish.

252d. Ki: + (Kelly, 97).

825 252e. Sucker called awagu. "Awago, red
sucker .... Catostomus tahoensis (Loud, 156).

252g. Minnows called pak'ui or hopakui.
Loud, 156: "tui-pagwI, a minnow or sucker ....
Siphoteles obesus or Lencidius pectinifer";
"hu-pagwI, minnow .... Richardsonius egregius."

252i. Red-side salmon called koa'arai, "cold
salmon." Silverside salmon called wovi-arai,
"wood salmon."

227 255. Paviotso: "The dip-net and gill-net"
(Curtis, 15:71). To: Fish net unknown in pre-
white times. Only conical basket used. Kü: When
the Küpa were at Nixon they employed the methods
of Kuyui. In their own territory, the Küpa had
different methods.

256. Ts: The Paiute fish net is similar to
that of Yurok (Kroeber, Handbook, pl. 7).

257. Owens Valley: Fish net same shape as
rabbit net (Steward, 257).

258. Wa: + (Smith, notes).

258a. Lovelock Cave: "Ice pick" (Loud, pl.
64,g and p. 107). Kü: Informant's mother told
him that the old-timers tied a sharp rock onto
a stick to use to break the ice. He thought it
similar to the one from Lovelock Cave. AL denied
ever hearing of such an instrument being used.
Ice was broken with any big stick. Wa: + (Smith,
notes).

227 259. At: Minnows caught by cutting hole
226 through ice and dipping them out with a seed
beater when they come up for air.

[p. 425 (A)]

N 226 227 260. To: - (LP). Ki: + (Kelly, 96): A troughed willow dam and trap. Kl: The weir described by DG was a trap as well as a barrier. Willows were stuck in the mud so as to form 2 parallel rows about 2 feet apart and extending completely across the stream. The ends of the willows above the water were bent and tied together to form a trough about a foot deep. The fish trying to leap the barrier were caught in the trough. It is similar to the one described by Kelly.

W [226 227] 261. Ki: Rock dam was only used to get suckers; trout were speared. Wa: - (Smith, notes).

262. Wd: SC denied the use of platforms for fishing for the Wada, but said the Humipui employed them. Wa: + (Smith, notes).

263. Owens Valley: Steward, 251, reports conical basket used below willow dam. To: - (LP).

W [227] 264. Wa: - (Smith, notes).

269. Ki: + (Kelly, 96).

270. Ts: Willow bundle used to drive fish was called tuma'numa. Practice was known by ND but not used by his band, the Tasiget. To: - (LP).

272. To: - (LP).

272-273. Wd: Denied by BJ, who described a single-pronged spear; however, SC claimed the Wada used the harpoon and no spear. I am inclined to think SC correct.

273. Kü: Fish-spear tipped with 18-inch legbone of sandhill crane reported seen at Humboldt Lake (Leonard, 161). Remy and Brenchley, 42, saw 1 used on Carson River. Ki: + (Kelly, 96).

274. Ki: + (Kelly, 96).

275. Owens Valley: + (Steward, 251). Paviotso: "The spear, a two-pronged pole with which the fish were pinned to the bottom" (Curtis, 15:71).

W [227] 276. Wa: - (Smith, notes).

276a. Owens Valley: + (Steward, 251).

278. Owens Valley: Steward, 251, quotes from Chalfant's MS concerning fishing by aid of a fire on the bank. (See Note 293a.)

280. Kü: Leonard, 166, describes a bipointed hook, which was probably gorget type, seen used on Humboldt Lake. Paviotso: "Hook, made of two crossed bones" (Curtis 15:71). To: - (LP). Wd: Both BJ and SC claimed ignorance of type of hook used in old days, although both thought lines had been used.

281a. Kü: + (Loud, 41, fig. 8). University specimen 1-42988 from the Heizer-Krieger 1936 excavation of Humboldt Cave was carried and shown to informants, but none identified bone-barbed piece of greasewood as a fishhook. Lovelock Cave: + (Loud, pl. 51, p. 41).

286. Owens Valley: + (Steward, 251).

287. Owens Valley: + (Steward, 251).

293. All informants who knew of drugging fish said toza (Leptotaenia dissecta Nutt. var. multifida Jeps.) root was pounded and soaked in pools, streams, and the like. Steward, 251, re-

N 226 227 ports Smilacina sessilifolia Nutt. used by Owens Valley Paiute to stupefy fish.

293a. K1, K2. Both Kuyui informants independently told of stupefying brook trout by building a smudge near the bank of a creek and fanning the smoke over the water.

294. Owens Valley: + (Steward, 251).

295. Owens Valley: + (Steward, 249): Streams diverted primarily for irrigation, but fish taken. Since the Paiute to the north diverted streams for the express purpose for fishing, it is conceivable that irrigation was an outgrowth of diverting for fishing.

Animals Eaten

N 362 825 297. At: Dogs were eaten when the people were starving.

A [262] 297c. AE: Porcupine was used as food, but it also had a special prognostic property. If a sick man ate porcupine and it caused him to vomit it was a sign he would soon die; if it did not make him vomit he would surely get well. SF, being ill, wished for some porcupine to learn his fate.

A [78-7]

297g. Owens Valley: + (Steward, 255): Gopher (mü'iya). Tö: Pocket gophers' holes were raided to get the store of tovusi usually found there.

297i. Ki: - (Kelly, 91).

N [832] 297k. K1: Wood-rat skin was used to charm girls. If a stone was rubbed on a skin and then thrown at a girl, she would lie down anywhere with the thrower.

297n. N. Paiute: küpa or köbö is probably Citellus douglasii or C. oregonus. Commonly called ground dog, ground hog, or ground squirrel.

N [301 777 832] 297p. Kü: White weaselskin used by shamans.

297r. Kü: Dried bats were used as charm (medicine) for gambling and love.

N [136] 297s. Kü: A small elk, which lived in the tules, is said to have occupied Humboldt Valley before improved methods of hunting introduced by white people caused its extinction. K1: Elk known to have existed in California, but seldom, if ever, seen around Pyramid.

297z. Kü: "We don't eat coyote because he is uncle to everyone."

297aa. Ki: BA's great-grandfather was supposed to have hunted buffalo in Warner Valley. Buffalo (pagu'tsᵘ) hunted near Eagleville (Kelly, 81). At: A buffalo skull was found by the Indians on Disaster Peak not far from McDermitt, Nevada. This find was probable basis for belief that buffalo once ranged in that country.

298. Bears do not occur in most of Paiute area. Owens Valley: Afraid to hunt it (Steward, 253). Kü: "Bear not eaten because it is aunt to everyone."

W [26] 298g. Wa, At: Lizards eaten when the people were extremely hungry. Wa: - (Smith, notes).

298h. Owens Valley: + (Steward, 255).

298m. Leonard, 117, says frogs were eaten.

[P. 4-26(W)]

NR13 Northern Paiute NR13
Washo NT20
Achomawi NS5

N 137 222 262 [278] Nutt. sawava leaves used as tea for colds, etc. My informants insisted this was in pre-white days.

483w. Identification: Atriplex argentea Nutt. unaka seeds used. Habitat, favored desert conditions, good soil needed. DV, a Pakwi, called the same plant sunju.

483x. Identification: Chaetadelpha wheeleri Gray. masai, an Indian lettuce, green vegetable food. Habitat, only favored spots where soil is good.

483y. Identification: Glypotpleura marginata Eat. commösigi eaten as greens. Specimen furnished by Miss Beyers, Indian Service teacher, from a collection made by her Indian students at Schurz.

483z. Identification: Hermidium alipes Wats. hiwovi used as medicine. Specimen from Miss Beyers; see note 483y.

484. Identification: Ephedra torreyana Wats. tsudupi tea for medicine; powder to use as salve.

N [278] 484a. Identification: Psathyrotes annua Gray. saiagava, emetic and physic. DV: "If one doesn't vomit he dies." Habitat, desert.

N W [278 226] 484b. Identification: Leptotaenia multifida Nutt. toza used for fish poison; smoked and chewed by Indians to cure a cold. Habitat, shady places on hillsides. Wa: The same word, toza, in both Paiute and Washo languages designates the root of Indian balsam. At: PS was first to mention use of toza as fish poison. He also mentioned rye grass (Elymus condensatus Presl.), watca wotavö, for house building.

484c. Identification: Chenopodium album L., from Steward, 1933, and Kelly, 1932.

W [362] 484d. Identification: Suaeda depressa var. erecta Wats., from Kelly, 98. wada seeds eaten. Wa, At: wada absent from Washo and Atsa areas.

484h. tövusi, nut grass. Habitat, meadows or stream banks. Steward, 245: "probably Brodiaea capitata Benth."; Mark Kerr of Independence, California, had "Taboose" identified at the University as Cyperus rotundus L., according to Frank Essene, Ms.

A [222] 485. AE: A crosspiece was placed on end of digging stick to serve as handle. Paiute name of digging stick is pörö.

N [249] 505. Owens Valley: + (Steward, 247).

509. Owens Valley: Tobacco yield was increased by burning, pruning, and irrigating (Steward, 319). Tg: The Tagö knew that tobacco grew better in burnt-over places, but they did not set the fires. Wa: - (Smith, notes).

N [342] 527. Wd: BJ said there were no caves near Burns, Oregon, but there were many of them on Juniper Mountain. These caves were thought to

N [764] have been inhabited during winter months, also used for burials. BJ had seen the caves, had never seen anyone living in them, yet remembered "old-timers" telling of the caves as habitations.

N [317] 529. Seven bands absolutely denied aboriginal use of any salt. Only PS of McDermitt even mentioned any salt from plants. Tö: The Tövusi went

[p. 429 (A)]

Nonshamanistic Curing

N 757 [341] 2595. Tō: John Wright, 38 years old, has been bled twice: once from the arms when they became stiff and sore because a menstruating woman ate a rabbit he had killed, once from the head to relieve headache. The latter bleeding was done by a Bannock woman at Fort Hall; the former was done at Stillwater.

Destiny of Soul

N 755 2599. Kū: Jack Wilson got a song that said the Milky Way is a trail to heaven.

N 276 2613. K2: Steward, 318, mentions muipŏ distinct from jimsonweed in Owens Valley. The bands I visited denied use or knowledge of jimsonweed, but several recognized muipŏ as the name of a powerful medicine "from Bishop." DM said it could be seen at night, its roots grew in 5 directions, it was good luck in gambling, it would strengthen horse and man if rubbed on or chewed, and he knew prayer was offered before and after digging it. DM knew that Tom Williams in Carson City used muipŏ. Sa: JW and SL said it was powerful magic, but dangerous, and would kill its possessor if kept too long. Pa: DW described muipŏ by saying, "It is like Spanish fly."

N [525 177] N 782

DANCES

Circle Dance

N 535 [226] 2618. K1: Circle dance at any time. At Nixon it was held especially during Kuyui fish time, when Indians from all around came to fish.

Bear or "Back-and-forth" Dance

N [177] A [535] 2652. Kū: Bear Dance: Called "Back-and-forth Dance" (natotcakwi naga) and "Rasp Dance" (wūhū nagi naga). Introduced about 20 years ago, from Shoshone. AE: Achomawi had a Back-and-forth dance which was held in connection with girl's first-menstruation ceremony, but it was not the Bear dance.

2660. Kū: If the dance is free, any man touched is supposed to dance; if it is a "pay dance," the man could refuse if he wished.

2670. At: In old days each dance was held separately; nowadays all, or any, dances held at the same time.

"South" or Exhibition Dance

2674. K1: DG saw this at Yerington but never at Nixon.

2677. Kū: Dance costume as in Steward, plates 7 and 8.

Crazy Dance

2711. Paviotso: + (Curtis, 85): tūnāā-nūgū was a clown dance.

2713. Paviotso: + (Curtis, 85).

[p. 444 (2)]

5: Park E-5 (1935) 1934
NR13 Northern Paiute NR13

PAVIOTSO SHAMANISM

By WILLARD Z. PARK

INTRODUCTION

THE information for the present paper was collected in the course of a field trip to the Nevada Paviotso in the summer of 1933. The reservations at Pyramid lake and Walker lake were visited as well as the Paviotso settlements at Reno, Fallon, and Yerington.

In pre-Columbian days the Paviotso occupied almost the entire northwestern part of Nevada. A closely affiliated band was in Long valley and Honey Lake valley of California. This band ranged from the eastern shores of Honey lake to Pyramid lake in Nevada. Today many of them live on the reservation at Pyramid lake or in the Indian colony at Reno.

Before their confinement to the reservations, the Paviotso or Northern Paiute lived a semi-nomadic life. Fishing in Walker lake and Pyramid lake and the taking of fish from the Truckee and Walker rivers during the spawning season provided an important share of their diet. In the spring and summer the women ranged over the semi-arid hills and valleys of their habitat, gathering wild seeds and roots while the men hunted deer, antelope, rabbits and other game, or fished. In the fall the entire population moved up into the mountains for the pinenut harvest. When winter set in they settled on the shores of the lakes and along the river banks. It was during this season that the Paviotso were most sedentary. The women stayed in camp and the men hunted not more than a days journey from their winter quarters. Throughout most of the year these people ranged over the country in small groups of one or two families. They came together in large bands only for communal undertakings such as the rabbit or antelope drive or a concentrated attack on their traditional enemies, the Pitt river Indians. The big festival dances held in the spring and fall and religious dances held at the call of a messiah of the Ghost dance movements would also bring large numbers together for a short time. Shamanistic treatment of the sick would attract all the people from camps within an easy journey to the sick man's house.

Many of the old religious beliefs and practices flourish today among the Paviotso in Nevada. Shamans continue to treat the sick and those suffering from gunshot wounds. Murders motivated by a suspicion of witchcraft have occurred within the last few years. There is a feeling among most of the Paviotso, however, that shamans are no longer as powerful as they were in the old days. Many informants expressed a strong opinion that Jack Wilson, or Wovoka, the messiah of the 1890 Ghost dance movement, was the last powerful shaman. The failure of the shaman's powers

In 1870 "Old Chief 'Moskosket'" of the Sprague River Klamaths was, by Commissary Applegate's order, "reduced and broken of his rank for disafection [sic] among not only his own, but other bands of Indians. His place has been filled by the election of 'Barcley' [LeLu] a man every way fit to fill the office."[236] The Walpapi Snakes continued to be represented by Tcháktot, however; this chief is frequently mentioned as active in Indian affairs at Yainax, in the records of the Oregon Superintendency for the late 1860's and 1870's.[237] There is only one possible reference, as far as I know, of the other Walpapi chief whom Lindsay Applegate names as having come on the Reservation at the same time Tcháktot did. In his monthly report for April, 1872, Ivan D. Applegate says: "The Summer Lake band of Snakes under Chief Chocktoot and Kilo-to-ik[238] are decidedly in favor of remaining permanently here, and take much interest in ... farming operations, and in improvement generally."[239]

In 1869 Col. Elmer Otis, commanding the District of the Lakes, states that "Choe-tote's Band" numbered "about one hundred and eighty (180) Indians, young and old, male and female."[240] In 1872 the population of the Walpapi Snakes is officially given as 38 males, 60 females, total 98;[241] this agrees with Col. Otis' statement of the same year that "Choctote's band then consisted of about 100 souls."[242] In March, 1872, however, Ivan D. Applegate wrote from Yainax that "During the month the Klamath Indians of this place[243] together with about one hundred and fifty Snakes went with permission to Lost River where they have caught and dried a very large supply of fish. The Ocheo or Piute band remaining here."[244] In 1873 Klamath Indian Agent L. S. Dyar gives the Walpapi population as one hundred and twenty-eight.[245]

Direct descendants of Tcháktot and Panai'na still live at the "Piute Camp" near Beatty, Ore.,[246] but as far as I could judge from a brief visit at Klamath Agency in 1952, the name Walpapi has passed out of common usage. Members of the single Northern Paiute group now living on the Klamath Reservation are usually

6: Wheeler-Voegelin E-4 (no date) 1955-56
NR13 Northern Paiute NR13
Klamath NR10

then, Ivan began to operate from the site his father had chosen. This site became "Yia-Nax," later "Yainax," and in 1870 was made a Sub-station with independent budget, on the Klamath Reservation. All that remains at the site now is an old barn, but in the 1870's it was a busy station, administering the affairs of the four separate groups of Indians on the Upper End of Klamath Reservation. For accounts of Yainax see NA. BIA. OS. Letters Sent, Clarke, Pioneer Days, vol. 1, pp. 115, 118-123; McArthur, Oregon Geographical Names, p. 566; J. W. Perit Huntington to Ivan D. Applegate, Klamath, Ore., Nov. 18, 1868; ibid., J. W. Perit Huntington to N. S. Taylor, Umatilla Indian Agency, Dec. 22, 1868; ibid., Letters Received. Ivan D. Applegate to A. B. Meacham, "Yia-Nax," Klamath Reservation, Ore., Dec. 31, 1869; ibid., Ivan D. Applegate to A. B. Meacham, "Yia-Nax," Ore., Dec. 31, 1870; RCIA 1871 (CDS #1505) pp. 715-716; fn. 94, above.

225. NA. BIA. OS. Letters Received. Lindsay Applegate to J. W. Perit Huntington, Klamath Agency, Ore., Aug. 18, 1868.

226. Fn. 214.

227. NA. BIA. OS. Letters Received. Lindsay Applegate to J. W. Perit Huntington, Klamath Agency, Ore., Aug. 28, 1868.

228. Namely, with Motcunka'skEt's Sprague River Valley Klamath group. This is still another example of the Army's avoidance of the name "Yahooskin" for this group.

229. NA. Record Group No. 98, U. S. Army Commands, DC, 34-M-1868. Thos. McGregor to A.A. General, District of the Lakes, Fort Klamath, Ore., Sept. 1, 1868. The chief mentioned had probably attended Gen. George Crook's peace proceedings at Camp Harney; see fn. 223.

230. NA. BIA. OS. Letters Sent. J. W. Perit Huntington to N. S. Taylor, Umatilla Indian Agency, Dec. 22, 1868.

231. For identification, and use of this creek, which appears as Fishhole Creek on modern maps such as the U. S. Geological Survey's State of Oregon, 1:500,000, see Klamath Boundary Commission, pp. 5, 15-19.

At the time Applegate was writing, Fishhole Creek was considered to be within the Reservation line, and Motcunka'skEt and his people were living on or near it, in the vicinity of the present town of Bly, Ore. (see fn. 55). At one point Fishhole Creek had

6: Wheeler-Voegelin E-4 (no date) 1955-56
NR13 Northern Paiute NR13
Klamath NR10

N K 226 been dammed, and in April and May small fish in great numbers, known as ishtish, were collected by the Klamaths, Modocs and N [103] Paiutes at this dam, the site of which was known as Ishtishweawax. When the Reservation boundary lines were run in 1871 and N K [166] Fishhole Creek fell outside the eastern line, the Walpapi and Sprague River Klamath apparently moved a few miles west, within the Reservation line and near the present town of Beatty, Ore.

233. NA. BIA. OS. Letters Received. Ivan D. Applegate to J. W. Perit Huntington, Klamath Agency, Dec. 31, 1868.

N [101] 234. These four groups are mentioned repeatedly in published and unpublished sources relating to Klamath Reservation and Yainax, from 1869 onward. See, for example, p. 110.

000 235. NA. BIA. OS. Letters Received. Ivan D. Applegate to A. B. Meacham, Camp Yia Nax [sic], Klamath, Ore., March 31, 1870.

235a. NA. BIA. OS. Letters Received. Ed. M. Canby to Governor of Oregon, Van Bremer's, Cal., Mar. 23, 1873; RCIA 1873 [CDS #1578] p. 692; NA. WDC. DC. 1195-D.C.-1873. L. S. Dyar to H. Clay Wood, Klamath Agency, Ore., June 2, 1873; Record, pp. 199-200.

236. NA. BIA. OS. Letters Received. Ivan D. Applegate to A. B. Meacham, Camp Yia-Nax, Klamath Reservation, Ore., Dec. 31, 1870; ibid., Ivan D. Applegate to A. B. Meacham, Yia-Nax, Klamath Reservation, Ore., Oct. 31, 1871; fn. 105. LeLu was a Klamath.

N 648 237. In November, 1869, Tchâktot attended and spoke at a council Superintendent Meacham held with various Snake leaders at Camp Harney (NA., Record Group No. 98, U. S. Army Commands, DC, 25-0-1970, Encl. 1. A. B. Meacham to A. L. Dallas, Camp Harney, Oct. 29, 1869; NA. BIA. OS. Letters Received 1870. M-1045. Report of Proceedings of Indian Council held at Camp Harney, Nov. 8, 1869; NA. Record Group No. 98, U. S. Army Commands, DC, 25-0-1869. Elmer Otis to A.A.A. General, Portland, Ore., Nov. 22, 1869). In 1870 we learn that Meacham had had a small, chimneyless house built for Tchâktot, that in June Meacham gave Commissary Ivan D. Applegate permission to take Tchâktot with him on a twenty-day trip, and that in October Applegate proposed to employ Sam'l. Reed, a "Yahooskin," and Jake Chocktoot, a "Snake," at Yainax (WDC. DC. 0-31-Enc. 1-1870. Elmer Otis to A.A. General, DC., Camp Warner, Ore., June 8, 1870; Official Letters Received, A. B. Meacham to I. D. Applegate, Salem, June 15, 1870; NA. BIA. OS. Letters Received. Ivan D. Ap-

7: Whiting E-5 (1936-1938) 1950
NR13 Northern Paiute NR13

early in the morning and caught them, were back by sunrise, and spent the rest of the day roasting, drying, and pounding them and putting them in bags to be cached for the winter. In the evening the men and women gathered for gossip and gambling.

For the rest of the summer the families wandered off by themselves again. July was the month when ground hogs were considered to be the best. Currants and other berries were picked and eaten as they ripened. Fish were caught in the streams. Any game which was encountered was killed and eaten. The families often wandered up toward Seneca and John Day and hunted deer in the timber. In the fall some of the families went up to Canyon City, the men to hunt elk and the women to pick huckleberries.[6]

Around the first of September the families began to turn south to the vicinity of Malheur Lake and Saddle Butte. Everyone wanted to be on hand when the *wada* (Suaeda depressa var. erecta Wats.) ripened. This was one of the staple seeds and was picked in large quantities for winter consumption. Probably the largest number of people came together at this time and there were many festivities, including circle dances and games of all kinds. Other seeds were gathered at the same time or a little later: *su.nu.*—saltbrush, *tomomi* (unidentified), *i'ape* (Chenopodium), and *wata* (Chenpodium Album L.). From the lakes many people went to Crow Camp to pick chokecherries, which were made into cakes and sun-dried for winter. At this time there were also communal antelope and rabbit drives.

By the first of November the families started to collect their cached foods and to move into their winter camps. Sites were selected which had a spring or some other source of water, a good supply of wood, and where it was known that there was not likely to be a heavy snowfall. Most of the camps were at the foot of hills or in protected regions near the lakes. Here tule mat houses were set up. (During the summer sagebrush enclosures were the only types of structure used.)

The size of the camps ranged from three to ten households. The people who wintered in these camps did not always return to the same place and hence the personnel of the groups changed from year to year. The constituent households of a camp were sometimes related. For example, the group who used to winter at what is now the P Ranch consisted of about six households. Household 1 was made up of a man and his wife, an unmarried daughter, and a divorced son and his child. Household 2 consisted of a man, his wife and children, and an unmarried brother. Household 3 consisted of a man and his wife and his two unmarried brothers and one unmarried sister. The last two households were married couples with their children. The man in Household 1 was the father of the wife in Household 3. Other than this there does not seem to be any kinship tie between the different house-

[6] During these wanderings they were technically in the terrain of the Hunibui Eaters and Elk Eaters, but inasmuch as these people wandered to the south to get crickets and sometimes to get *wada* there was reciprocal exchange.

13:Loud U-5 (1914) 1929 NR13 Northern Paiute NR13

224 stated what mountains, but it is presumed that the Pine Nut mountains east of Carson sink furnished their principal supply. Granite Spring valley, northwest of Lovelock, and Coyote canyon, near Unionville to the northeast of Lovelock, were noted for ground squirrels, but appear to be the territory of other bands of Indians. It is probable that various mountains were visited to get small game. Two Tips was especially mentioned as a place where they got woodchucks.

411 224 [824] In shooting birds, rabbits, or any small ground animal, arrows tipped with the hard greasewood, *Sarcobatus*, were used; never arrows tipped with stone, which were reserved for large game. Different tribes made their arrows differently, so as to know them. Natches was of the opinion that Northern Paiute arrowpoints were always small. He thought that the spearpoints obtained in the valley must be the work of another people, who will be mentioned later under the heading Myths. The Bannocks had spears, but Natches never heard tell of Northern Paiute using them; neither did they spear fish. [226]

224 [115] Sarah Winnemucca Hopkins[a] mentions the hunting of bighorn sheep, deer, and antelope. The antelope, which fed on the low grass plains in herds during winter and in the spring as late as April, were said to be "charmed" by two men who went around the herd on five successive nights with torches made of sagebrush bark. Half a dozen large mounds of sage brush were built, near which at early morning and again at evening smoking, drumming, singing, and other magic acts were resorted to. On the fifth night the antelope were said to be charmed so that they followed the men with the torches up to the piles of brush where they could be easily killed. Though the Indians believed that success was due to magic, in reality the animals were made victims of their own curiosity.

[178] [231] After the Indians came into possession of horses they would chase deer and antelope into the valley, and when one horse gave out another man with a fresh horse would be ready to take up the chase.

Trapping.—It would seem that much of their small game was obtained in traps. Traps were also made weighted with stones sufficient to kill coyotes, wolves, and wild cats. For the smaller animals a single large stone with a flat undersurface was tilted and set with one edge against an upright post so as to easily become loosened and crush the animal beneath (fig. 25*a*).

[113]

[a] Life Among the Piutes: Their Wrongs and Claims. Edited by Mrs. Horace Mann, and printed for the author. Boston, 1883.

13:Loud U-5 (1914) 1929 NR13 Northern Paiute NR13

224 Cottontail rabbits were snared as they passed along their trails under willow bushes. A willow was bent over and secured with a string which choked the cottontail when the willow was released.

222 [221] *Eggs and young birds.*—After the Northern Paiute had obtained a supply of ground squirrels in the mountains, they returned to Humboldt lake in late spring to secure bird eggs, and young ducks before they were able to fly. The greasewood bushes near Perth were especially mentioned as a good place for the securing of duck eggs. At this season also pollen from the cat-tail rush was gathered to make candy.

226 [221] *Fishing.*—As soon as the willows began to put forth their leaves, the Northern Paiute went to Truckee river. At just about the same time that the young birds began to fly, the kuyui fish that wintered in Pyramid lake went up the river as far as Reno. The river is so steep that the fish got tired after spawning and hence did not go all the way up to Lake Tahoe. During the entire summer the Indians stayed on Truckee river and at Pyramid lake and dried large quantities of fish to take to their homes at Humboldt lake. After ice had formed in the river a stone ice pick was used to cut an opening across the stream in which was placed a seine net. A few men would be stationed at the net, then all the remainder of the band, women and children as well as men, would go up the river and then come down over the ice stamping and pounding with stones to scare fish downstream. When the crowd reached the net each person participating in the drive took a fish from the men stationed at the net.

226 825 From the names employed, it would appear that the Northern Paiute recognize four classes of fish and about nine species, doubtfully identified from the description by Natches as follows:[42]

1. awago.—Red sucker, 6 to 10 inches long in Humboldt lake, and 12 to 14 inches long in Pyramid lake. *Catostomus tahoensis.*

2. tai-pagwi.—A minnow or sucker, 3 inches long in Humboldt lake, and sometimes 5 to 6 inches long in Pyramid lake. The last part of the name is the root word, as Natches said, for all kinds of fish, while the first part seems to be descriptive of a variety. *Siphoteles obesus* or *Lenciditus pectinifer.*

3. hu-pagwi.—Minnow, 2 to 3 inches long in Humboldt lake; found also in Truckee river. *Richardsonius egregius.*

4. how-pagwi.—Minnow, 2 inches long in Humboldt lake; also in Truckee river. *Agosia robusta.*

5. agai.—Mountain trout, found at Elko and said to have formerly been in Humboldt lake; 10 to 12 inches long, weighing 1½ pounds. In Lake Tahoe it is larger weighing 2 pounds and having a maximum diameter of 4 inches. *Cottogonus williamsoni.*

[113] [42] J. O. Snyder, The Fishes of the Lahontan System of Nevada, in Bull. U. S. Bureau of Fisheries, 35, Document 843, pp. 31–86, 1917. Ten genera and 14 species of fishes native to the Lahontan basin are described.

13:Loud U-5 (1914) 1929 NR13 Northern Paiute NR13

6. agai.—Big trout of Pyramid lake, the very smallest weighing 2 pounds and commonly 25 to 30 pounds, 4 feet in length, with the maximum diameter of 7 to 8 inches, the body being lens-shaped and narrower from side to side than from back to belly. *Salmo henshawi.*

7. tana-agai.—"Spring-trout," at Pyramid lake, so named because it is caught in the spring, 18 inches long. *Salmo henshawi.*

8. kuyui.—Black-skinned fish of Pyramid lake, gray-skinned variety of Winnemucca lake, body round in cross-section, 4 inches in diameter, 20 inches long. *Chasmistes mjus.*

The following quotation from Snyder shows the great importance of the last mentioned species as food:

> In former times the coming of the "cui-ui" was a great event, not only for the Pyramid Lake tribe but also for other Paiutes from far to the south, who sometimes reached the fishing grounds in such a starved condition that many were unable to survive the first feast. At present numerous little camps may be seen along the river during the spawning period. The fishes are caught in large numbers and tons of them are dried for later use.

Mollusks.—Whether or not mollusks were sufficiently numerous to constitute a source of food supply was not learned. The river mussel (osapE), *Anodonta oregonensis*, was made into ornaments. Natches said that if California Indians who traveled to the borders of the Northern Paiute country wore any ornament of abalone or olive shell, the Northern Paiute would desire it the minute they saw it and would trade for it. The shamans had so great a use and desire for olive shells that they would dream about them. Both men and women wore abalone and olive shell ornaments in considerable quantities. The abalone, *Haliotis*, is called puidua'a. Olive shells, *Olivella biplicata*, are known as potE. Possibly the word potE or pote may be generic for any species of univalve, since the local fresh-water *Lymnaea stagnalis wasatchensis* and *Helisoma trivalvis* are also called potE.

Plants.—Following is a list of a few Northern Paiute names of plants and their uses as learned from Gilbert Natches. The Gosiute equivalent as taken from Chamberlin[45] is also given whenever it is in anywise similar.

> pamahapa, bog-rush, *Juncus*. Gosiute, pa'hwap, pa-ma-wap.
>
> pipuhE, triangular tule, *Scirpus novadensis?*, seeds eaten.
>
> sai, tule, *Scirpus lacustris*. Gosiute name, saip.
>
> sawipi, sawapi, sagebrush, *Artemisia tridentata*. Bark used for sandal padding, also to carry fire from place to place; compare Shoshoni word wa-ap, to burn, and Gosiute words, wap, wá pi, juniper.

[45] R. V. Chamberlin, The Ethnobotany of the Gosiute Indians of Utah, Mem. Am. Anthrop. Assoc., 2:329–405, 1911.

13:Loud U-5 (1914) 1929 NR13 Northern Paiute NR13

.824 sabI, willow, *Salix*, used in making baskets. Name shortened to se in composition; for example se-on, "willow-bottle," or bottle-shaped basket. Gosiute word for willow si-opi. [285]

[261] sihopi, sihupI, rayless goldenrod, *Chrysothamnus*. If a worm gets in the stem of a young plant it causes a bulbous swelling just above ground. Girls will search diligently for these, in order that they may obtain a chewing gum.

[262] sano, tumble-weed, *Amaranthus graecizans*. The small, flat, leaf-like seeds are hulled and eaten. Gosiute su-no is the name for *Atriplex*. Tumbleweed is supposed by botanists to be an introduced species of modern times.

[227] taEpi, greasewood, *Atriplex torreyi*. Short sections of the crooked, hard, thorn-like twigs are peeled and attached at a crook to a string for use as a fishhook (ehotetema) for catching minnows. A great many of these hooks are left in the water overnight. In the roots of this bush there are yellow worms an inch in length which "smell good and are good to eat." They are also used as fish bait. [262] [226]

[222] tibipi, nut pine, *Pinus monophylla*. The nuts which are gathered on the Stillwater range, are called tibi. Gosiute, ti'-ba-wa-ra, nut pine, and ti'-ba, pine nuts.

[283] togapo, for making of coarse string. Compare Gosiute tin'-ai-gop, nettle, *Urtica holosericea*.

[262] toi, toy, cat-tail rush, *Typha latifolia*. The pollen, toima, is gathered, inclosed in the leaves of the rush and roasted in the ashes, causing it to become hard and sweet like candy. Pollen is also used for face paint. The down is used for sandal padding. The seeds are eaten. The Gosiute name of the plant is to'-lump. [302] [291]

toibE, spike-rush, *Eleocharis palustris*.

[227] tonohI, donobi, greasewood, *Sarcobatus vermiculatus*. Fishhooks are made from the twigs, which however, are inferior to those made from the twigs of *Atriplex*. The roots are also infested with the same worm as found in *Atriplex*. Arrow points for small animals and birds were made from greasewood. *Sarcobatus* was a favorite wood for the manufacture of various articles found in the cave. It is very hard and close grained. Gosiute, to'-no-pi. [411] [172]

[262] wai, bunch grass with a small seed which was eaten. Gosiute wai signifies mountain rice, *Oryzopsis cuspidata*.

wekwekobE, cane, *Phragmites communis*.

woyapoie, a red berry smaller in size than small peas and containing little seeds. The berries are washed before using. They grow upon a gray-leaved thorny bush, 6 to 12 feet tall. The description agrees well with that of the buffalo-berry, *Shepherdia argentea*.

[283] wiha, a plant growing along the rivers under willows. It has a straight stem the size of a pencil with branched top about 3½ feet high. The fiber is used in making fish nets. Chamberlin states that the spreading dogbane, *Apocynum androsaemifolium*, a plant answering our description, is that from which the Gosiute obtained a strong fiber for string and rope. Natchez also gave the name togapo for cord 4 mm. in diameter. Possibly this is the word for coarse cord rather than the name of some other fiber plant, as he stated that wiha was made into cord 4 mm. in diameter to be used for the top of a fish net. The fiber is reddish when new but is colored a deeper red with pine bark which floats down Truckee river. [227]

Wadátkuht

133 Lake region prior to 1830. The exact location of this feature
103 has not as yet been obtained but it is located on, or near
[136] the shore of Honey Lake between Milford and Doyle. A buffalo trail is said to have left Honey Lake Valley and gone south through a gap in the Sierra, thus taking these large animals into Maidu or Washo territory.

48. Wutsono ihd ("Whirlpool"). This name is given to Soldier Bridge which is located about 3/4 miles west of Litchfield at a place where the bridge on the old highway crossed Susan River (T29N/R14, on the line between Sections 15
[648] and 16). U. S. soldiers in the early contact period captured two Paiute men here and evidently dispatched them as the relatives never saw the men again. Wutsono ihd received its name from a whirlpool which is said to have occurred at that place in the river.

49. Wogokab ("Timbered"). The Sierra range on the southwest side of Honey Lake Valley is given this name.

[226] 50. Ak' wahg^{O} ("Sucker"). Long Valley Creek has this
[251] name. This creek was an important source for suckers which were caught in large numbers and dried for winter use by the Wadatkuht and occasionally by the neighboring Washo and Maidu. Joaquin was born in Long Valley.

51. Kasawihnaid ("Takes His Pants Off"). This is the name given Parker Creek, a creek which flows into Baxter Creek and ultimately into Honey Lake. (For a further account of this name see the village named the same in a following section.)

VILLAGES AND CAMPS

361 Specific and detailed information concerning habitation
[182] sites of the Wadátkuht was particularly difficult to obtain.
[177] The primary reason for this is the fact that the strictly aboriginal pattern was disrupted circa 1850 and replaced by a modified habitation pattern which is discussed in a following section. Although new camps and villages sprang up to conform to the dictates of the pioneer ranches and their locations, a number of the old camps and villages were still
361 occupied, at least to a certain extent. It is also to be
174 suspected that occasionally a new habitation was located upon an ancient or archaeological site, thus making the picture even more complex. This interdigitation of patterns and lack

Wadátkuht

103
361
[787]
[776]

The spring is located at the archaeological site Las-91, and it is at this spring that certain persons would see "water babies". This village site is located slightly more than a mile north of Wendel and was used by Joaquin's band.

14. Ak' wuhg^{o} tukuhn ("Place Where Suckers are Eaten"). This seems to be a general term for camping places along Long Valley Creek (the creek is called Ak' wuhg^{o}, "Sucker"). The archaeological sites Las-33, Las-80, Las-81 and Las-82 T26N/R16E) probably are some of the sites to which the informants had reference. These sites are in sandy areas [226] near, or on bluffs overlooking the creek. When the suckers [251] ran each year in the creek they were caught in great numbers and dried for winter use.

No precise village locations could be obtained, apparently due to the fact that the informants do not always think in terms of a specific site, but rather in terms of areas within which they might camp more or less indiscriminately.

15. Kidū dawaka ("Groundhog's Place"). Kitty Joaquin said this name applied to the place where she had her home before her death. She seemed to be the only individual, however, who was familiar with this name as applied to this place. This site is on the Janesville Grade and about one mile above (south) Kasawihnaid. The archaeological designation for it is Las-73 (T28N/R13E/ corner of Secs. 15-16 [412] and 21-22). There are several bedrock mortars in the granite boulders at the site which would indicate that the site had had previous occupation. It is situated among pines, cedars and oaks, and is near a mountain meadow through which Parker Creek flows.

16. Akú kaive ("Sunflower Mountain"). Susy Buster said [231] that the village at Fort Sage had this name. No other infor- [417] mation concerning this village was obtainable, except that Wintun Miller, an Indian, lived there and kept buffalo in a corral made of brush. This Washo man seems to have an air of mystery about him and the informants spoke of the fact that there were a number of tales concerning him, but they did not know any of them. In fact, Kitty Joaquin never knew him, so he must have died before her time. He is said to have kept the buffalo to trade to the Paiutes, both the Wadátkuht and Kuyuitkuht. Wintun Miller is an enigma.

Fort Sage was located where the present town of Herlong is now located, on the flats some distance southeast of Honey Lake.

Wadátkuht

identification of the various plants. 222

In the spring suckers were caught in numbers as they swam up Long Valley Creek to spawn. These fish were caught in nets, often by torchlight at night. After being caught the fish were laid out on the surrounding sagebrush and allowed to dry in the sun. During the spring the eggs of such birds as geese, ducks, pelicans, quail and others were gathered and eaten. The favorite place to collect waterfowl eggs was in the region where Susan River flows into Honey Lake. At about the time that the suckers were running in Long Valley Creek the Wadátkuht would gather padus[a] (a plant said to be similar to wild chive), a'wuhk'koni' ("wild onion") and kwidu'pa' (a small round, black root" wherever they occurred. The tops of padus[a], which had a white blossom and looked like chives, were eaten. A favorite place for this plant to grow was under willows along streams. [226] [251] [262]

It was not until summer, however, that the products of the land became more plentiful after the cold winter months. The following are summer products. The small yellow seeds of the guha (Mentzelia sp.) were beaten into a conical burden basket with a seed beater when the seeds became ripe. The favorite place for gathering these small seeds was on the southern exposure of Bald Mountain (Guha kaive). These seeds, however, were gathered wherever else they grew abundantly. Kitty Joaquin told of gathering five alfalfa seed bags full of unwinnowed guha seeds from the south slopes of Bald Mountain. [252]

After collecting guha it was time to gather atsá seeds, which grew best on Gibson Mountain (the hill behind the Gibson ranch) east of Litchfield. Gibson Mountain is a portion of Shaffer Peak (called Atsá kaduhk[w]). The seeds of atsá are rusty red in color and are about the same size as the guha seeds. Atsá is probably tansymustard (Sophia sp.)

Wada (Suaeda depressa) seeds (from which this Paiute group got its name) were gathered after atsá had been harvested. Wada was most abundant in the vicinity of Amadee on the east side of Honey Lake. These small black seeds are about the size of guha seeds and were stored in smoke-tanned buckskin bags made of two hides sewn together. [101] [251] [415]

The atsá, the guha and the wada seeds were gathered in the same manner and were prepared similarly. The seeds were

222 [251] up when they were needed. Usually when they were dug up they were easier to crack as they had swollen.

Both "Sour-dock" and "Pig Weed" were eaten as greens. An aquatic plant called masaidup (possibly watercress) was also eaten fresh.

227 Bone fish hooks were used and were called túta m. Kitty Joaquin could not recall what they looked like but said that "some old men still make them for use in Pyramid Lake". It seems probable that she had reference to bone gorge hooks.

An "A" frame type dip net was used for catching fish from a tule balsa on Honey Lake and its sloughs.

The informants did not say that they used conical fish traps but they had seen ones of willow used by a few Paiute people around Pyramid Lake. Fisherman were called hakaigiad.

● 226 Both Long Valley Creek and the sloughs in the delta of Susan River were considered to be good places to fish. Types of fish caught include a sucker (ak'wugh°), a small "trout" (pakwi), large trout (agai), and catfish (not native), (musungíb pakwi, "whisker trout").

262 Birds eaten by the Wadátkuht include the small blue heron (wasá), the white swan (wohit), the Canadian honker (nagút), ducks (pöhü), avocets (kuti kuti) and blackbirds (pakoduhpa). [223] Pelican, duck and geese eggs were gathered in the swampy region near the mouth of the Susan River.

Small mammals eaten by the Wadátkuht include the porcupine (möhü or tsagüd), Golden-mantled squirrel (tabá), chipmunk (wóda'), wild cat (tuhu), badger (huna), and marmot (kidü). Several types of rabbits, especially the jackrabbit, were of considerable importance to the Wadátkuht.

224 Rabbit drives were usually made in the fall and winter. A long net held up by a series of sticks was used for this purpose. A number of people would drive the rabbits into the net while several men watched the net. When a rabbit hit the net he became enmeshed because the net fell on him. The men tending the net killed the rabbits and hung them by their heads from a belt around their waists.

Rabbits were attracted to the hunter who made a "kissing" sound with his lips. This sound was similar to that made by

The Aboriginal Situation: The Paiute

At the time of first contact the subsistence activities of the Paiute were based on an exploitation of a none-too-provident environment. The small groups of Paiute who lived together -- with the exception of those occupying the fertile Owens Valley -- appear to have been on the move almost constantly. Harvests of seed had to be made within a few days or weeks at the most, before the ripened seeds were scattered on the ground. Roots, berries, rodents, snakes, fish and insects were sought. Of primary importance were the pinenuts of the mountain areas. These provided a major source of food for survival through the winter. A general survey of foods available suggests that the area could support a larger number of people than it actually did (Steward, 1938, 14-33). Population figures show a high density in the Owens Valley (2.1 sq. mi. per person) to a low at Beatty (44 sq. mi. per person). In the area immediately to the north of Washo country -- called vaguely the Humboldt River country, in which the Carson Sink, Pyramid Lake and Humboldt Lake are located -- density ranged from 2.5 sq. mi. per person at Battle Mountain to 5 sq. mi. per person at Halleck and Wells (Steward, 1938, 48-9). The sporadic rainfall of the area was a limiting factor, often failing completely and reducing plant harvests, so that population appears to have been geared to the minimum rather than the maximum food supply.

I have included rodents, fish and insects under the gathering aspects of Paiute life. The pronghorn antelope, the jack rabbit, the mule deer and mountain sheep were the animals most frequently hunted. The first two species appear to have been hunted largely in communal drives. The mule deer was hunted occasionally by groups who drove the animals into ambush or over cliffs (Stewart, 1941, 366, 422). Dogs were used by some bands to aid in deer hunting (Stewart, 1941, 422). Deer were also hunted by individuals or small groups of stalkers, a method that appears to have been the only one used to take mountain sheep where these animals were available.

Rabbits were perhaps the most important hunted species because of their relative abundance. Antelope herds were almost totally depleted by a single drive and could not be hunted in the same area for a number of years. The antelope and rabbit were significant in terms of social organization because the communal hunts were among the few occasions when any large number of Paiute assembled in the same place. This, however, was limited by the period of time the captured game could support a large group of people.

In general the ecological adaptation of the Paiute was one of small groups of people shifting within relatively wide areas in response to the appearance of various wild crops and animals. The pinenut appears to have